

The LAMP

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The Theosophical Society, as such, is not responsible for anything contained herein.

DR. J. D. BUCK.

Among the links that remain staunch and unworn uniting the Theosophical Society of the present day with the movement of earlier years, Dr. J. D. Buck is one of the most important. Strengthened through endurance, brighter from use, less noisy than where the strain is less tense, he is eminently one of those whose mission it is simply to be strong, and thus impart strength to others. Around him the Cincinnati Branch has grown and prospered, and year after year, at the several American Conventions, he has exhibited as Chairman of those assemblies the quiet dignity and the perfect control which distinguishes the man of affairs and the profound and devoted student of human life and nature. The business ability is present, but something more besides, something broader and suggestive of a wider outlook than confines the mere parliamentarian.

Dr. Buck was for many years Dean of Pulte Medical College in Cincinnati, and his professional attainments have been valuable aids to the cause he has most at heart. His work, "A Study of Man," indicates this, while "Christos," and innumerable magazine articles, many displaying an archeological interest which we believe is characteristic, have secured him a literary reputation.

The reorganization of the American

Section of the T. S., as the T. S. in America, owes more perhaps to Dr. Buck's clear-headed appreciation of the best thing to be done at all times, than to anything else. The practically unanimous acceptance of his proposals by the Boston Convention proved this, and his election to the office of Vice-President was felt to be more of an honour done to

the Society than even a recognition of his services.

In a recent article Dr. Buck outlines his conceptions of the theosophic ideal so tersely and so comprehensively that we append it.

"There have always been two classes of seekers after truth. The one go to and fro, seeking a sign, crying lo here! and lo there! Another class seek no sign, but are content to *do the will of the Master*. These are calm and dispassionate in judgment, discriminating, charitable and helpful, and they never attack or denounce anyone; first,

because it is useless and unnecessary; and second, because they work on an entirely different plane."

While Dr. Buck ranks among the elders of the theosophic Israel, there beats in his breast and animates his handclasp that sympathetic heart of youth which gives him fellowship with every pilgrim on the Path, however weak in days or deeds. This heart ignores no bond in all the brotherhood of service. None other brotherhood endures



DR. J. D. BUCK.

THE RATIONALE OF THEOSOPHY.

(Concluded from page 143.)

The monad *per se* is a noumenon or subjective existence. In mineral life it becomes the cause, and has experience of phenomenal or objective existence. After having exhausted the experience of mineral life it becomes the cause of vegetable life, and has the experience of vitality added to that of objective existence. When it reaches the animal plane the power of observation is acquired which gives rise to desire. When the human plane is reached the universal mind becomes a rational potency and intellectuality gives power to acquire knowledge of the phenomenal or objective existence of the objects which it observes and desires. When the experience of objective observation, desire, and ratiocination, is exhausted, the spiritual faculty becomes potent which gives power to acquire knowledge of noumena or that which is the cause of phenomena—the soul of things. In theosophical language this cognition of noumena is called wisdom. In fact this is the meaning of the term *Theosophy*.

Thus, according to theosophy the difference between knowledge and wisdom is that knowledge is the truth acquired through the cognition of phenomena by the intellect, and wisdom is the cognition of noumena by the spirit, for

"Knowledge dwells

In heads replete with thoughts of other men,
Wisdom in minds attentive to their own."

The truths of occult science are acquired by spiritual discernment of noumena; while the truths of physical science are acquired through intellectual discernment of phenomena. Physical science, therefore, is knowledge, whereas, occult science is wisdom.

Occult science is frequently brushed aside with the remark that it is nothing but mere speculation, and the very existence of occult masters is scouted. This is a speculation which, if the range of the speculator's thought were broadened, might be modified.

As well scout the existence of modern scientists. Most of us only judge of their existence by the results of their efforts. Few of us know what is taking place in the laboratory except by hearsay. But when we take up a volume of "Con-

tributions to Molecular Physics," we are to be excused when we conclude that it had an author who had done something in the line of science. For similar reasons, when we peruse a volume of the *Sec. Doc.* we find that it is a masterpiece and conclude that there must somewhere be masters. If it is contended that Tyndall has explained how he conducted his experiments, and anyone who follows his advice can get similar results, it is also true that the occult masters have explained how to acquire a knowledge of occult science and anyone who follows their advice can get similar results, and they are willing to assist, as far as they can, all who desire to know the truth. Besides Tyndall charged a fee for personal instruction, whereas the occult masters charge no fee at all. As a matter of fact occult science is more rigidly experimental than the so-called exact methods of modern science.

Many of the assertions of occult science are hardly more startling than some of the positive declarations of physical science. For example when one, who has a sceptical turn of mind, is told that science can calculate with mathematical certainty to a single vibration the thousands per second of the sound vibrations of any note, he will doubt the truth of the assertion. But to be convinced that it is true it will not be necessary for him to actually conduct the experiments necessary to prove that it can be done. If he follows the process mentally, he will be quite as certain that it is a fact as if he had actually conducted the experiments.

For similar reasons one need not be an occultist to be convinced of the truth of occultism. A moment's quiet consideration will convince any one that there must be some subjective force which is the cause of objective form. Call it monad, noumena or any other name, the facts will remain the same. What happens to a potato when it will not sprout? We say it is dead, but, what does that explain? Unless we mean that the noumenon which we expected to produce phenomena no longer ensouls the potato, our words have no meaning at all.

When we have attained the certainty of the existence of noumena it is not a very great step to conceive of the possibility of cognizing them.

Indeed, one who is familiar with the facts of evolution will conclude *a priori*

that from the fact of our being convinced of the existence of noumena, it follows of necessity that, if not now, the time will come when we will be able to cognize them. When such a one is presented with evidence that men already exist, who can cognize noumena, he can easily believe that such is the case.

Why is it that we so greedily accept evidence of the existence of men lower in the scale of evolution than we, and so readily believe that they exist, and scout the idea of the existence of men who have reached a higher stage of development than our plane? Is this the result of egotism; the feeling that we are the people; in fact, the *ne plus ultra* of being?

It has been said that if these superior men do exist, why do they not come and live amongst us, so that we might be convinced of their higher development?

Again, I say that he who is acquainted with the facts of evolution will conclude, *a priori*, that seclusion is the very price of their existence. If a few of us imbued with the desire to convince monkeys that we have reached a higher stage in the scale of evolution than they, were to go to live with them in order to assure them of that fact, we would hardly be able to convince the monkeys, and the result would be disastrous to ourselves. Instead of proving our superiority to the monkey mind, we ourselves would sink to the level of monkey life, for reasons almost similar to that which prevents us from piling water in a heap. Buchner, a very painstaking investigator, gives credence to a story of a child being stolen and reared by a wolf. After six or eight years' experience of wolf life it conformed itself to wolf habits as near as a child could, and had become so inured to wolf environment that it died under domestication.

But it may be said that the case of the monkeys is not parallel to ours, that our intelligence would enable us to appreciate superior development, which no monkey could understand. But I submit the cases are parallel. We are quite as incapable of understanding the cognition of noumena, as the monkeys are of understanding the infinitesimal calculus. As a matter of fact when these men of higher development do come amongst us, we do not understand them. We call them

quacks and tricksters, and crucify them for their trouble.

To the ordinary layman, one of the most certain proofs of genuineness of occult science, is the manner in which it deals with all systems of thought, ancient, modern, and even prehistoric. Shakspeare's greatness consisted in his remarkable power of analysing individual character. His genius makes one see the inner workings of the very conscience of his characters. The very innate secrets of their souls are laid bare. In a similar manner theosophy deals with races and societies of men, with creeds and systems of thought. Its analysis is so complete that the quackery and sincerity are seen sifted apart. It shows that nothing exists without a soul of truth in it, when that departs the thing dies. Men observe the universe as different individuals might observe the mechanism of a watch. One might look only at the balance wheel and maintain that a watch consisted wholly of a wheel with a swinging motion, and another who observed nothing but the seconds hand would steadfastly affirm that it consisted entirely of a bar of steel pivoted near the centre of its length, and having a rotatory motion in a constant direction upon that centre; while a third who confined his attention entirely to the mainspring would dogmatically assert that it was neither, but only a strip of steel coiled in a spiral form, and had no motion at all. But the watchmaker's explanation would show that the observations of all three were inaccurate, although each had seen a portion of the truth.

Theosophy deals with the facts, theories, and speculations of science, philosophy, and religion, with a competency equal to that of the supposed watchmaker with the watch critics. It gives a description of the universe which includes the main features of all systems of thought. Even the most diverse views are harmonized, such as free will and necessity, materialism and spiritualism as opposed to each other, and it completely harmonizes the conflict between science and religion. In fact, its description of the universe is so vast and all comprehensive that its construction would be far beyond the power of the ratiocinative faculty alone.

WM. SCOTT.

SCRIPTURE CLASS NOTES.

I. Timothy.

While the epistles to the Colossians and the Ephesians deal to some extent with perverted ideas of Gnostic teachings which had been partly disclosed and almost entirely misunderstood, and the false conceptions of which Paul very properly condemns, in the pastoral epistles the same conditions are to some extent the subjects of discussion, though the transitional state of religious thought at the time, half-way between Judaism, influenced by Essenian teaching, and Gnosticism, perhaps renders the treatment more exoteric. Timothy, "ennobled by God," aged 34, stands in the relation of a chela to the initiate Paul, and he receives instruction concerning his bearing towards the assembly in his charge, and at the same time in veiled symbolism more direct personal instruction which must be sought between the lines.

The "fables and endless genealogies" which are the delight of some students to the present day, and upon which, as in Matthew and Luke's gospels, some earnest people profess to base the whole religious edifice, are to receive no heed, but these are vastly different from the Gnostic teachings of eons and emanations, such as Paul himself expounds as in Colossians i: 16. People miss the mark in running after an intellectual appreciation of such things, storing up lists of names, and mental accumulations of statements of fact which can never be realized. "The end of the charge is love out of a pure heart and a good conscience and faith unfeigned" i: 5. The use of the form "Christ Jesus" is notable in this epistle; the man glorified, the anointed deliverer; that is the man in whom God is manifested (iii: 16), for it is God always in Paul's teachings, who is the Saviour, ii: 3-4. Satan is merely the adversary, disciplinary Karma, if desired, as in i: 20; otherwise the idea of a personal devil is inconsistent, this Satan being a minister of righteousness who will teach men to do right. Four kinds of prayer are noted, ii: 1; supplication, implying a sense of need; prayer, in the sense of devotion, or worship; intercession, displaying confidence in God, or as in iv: 5, where the word means intercourse, communion with God;

and fourthly, thanksgiving, the eucharistic praise. Men are to pray, also, without wrath or reasoning. True prayer is of the Buddhic and not of the Kamic or Manasic faculty. Chap. iv: 7-5, affords occasion for many to fall foul of theosophy and occultism with very little reason. A misconception with regard to Paul's allusions to abstinence from meats, not flesh meats only, as many suppose, but "victuals," as the word is rendered Matthew xiv: 14; and to marriage, which he elsewhere expressly deprecates, as in I. Cor. vii.; besides his condemnation of the teachings of demons, whose existence, contrary to modern ideas, he at the same time recognizes; will not support any objection to the properly understood teachings of the wisdom religion, which are those of Paul himself.

The local conditions dealt with in chap. v. are of slight interest to moderns, though they are useful when read as illustrating the relations between chelas and masters. The true idea of the hire due the laborer is enunciated in v. 17; good rulers are counted worthy of double honor. Verse 23 in this chapter is clearly an interpolation. The subject being dealt with is Karma. As Karma acts, so must its minister, without prejudice or partiality. There is danger in the duty of another, v: 22. Some Karma is of the present, and apparent; in other cases it is suspended, and may continue into a future, as it may spring from a past life, v: 24-25. When a man is cranky (vi: 4) about verbal disputes and catch-questions of doctrine, he is not in the path, for all this arises from the puffing up of the personality, the lower manas. Trying to be like God with contentment in the possession of food and covering is the way to avoid crucifying the Christ, piercing Him through with many sorrows. vi: 6-10. They that serve well gain to themselves a good "degree," iii: 13. They lay up a good foundation against the time to come that they may lay hold on the Life that is Life indeed, vi: 19. The Epistle is distinguished by the magnificent apostrophe, vi: 11-16, which, in its esoteric sense, embodies the essentials of all religious attainment.

The truths of mysticism have a strange privilege over ordinary truths; they can neither grow old nor die.—M. Maeterlinck.

INTERNATIONAL S. S. LESSONS.

June 23. Luke xli: 44-53.

"An open mind, an eager intellect" are steps on the stairs that lead to the Temple of Wisdom. The Christ must open the mind (nous) of the disciple before he can understand, and since as the lightning shining from the east even unto the west is His presence, so the bigot and the dogmatist must widen his narrow portals and ever be ready for the King of Glory to enter in. Repentance and the sending away of sin is the message to the nations and those who are witnesses to it, martyrs, mayhap, have the promise of the Father sent forth upon them. Yet must they wait until they can "go in" the power from on high, the power with which we must all be endued, I. Cor. xv: 43. The narrative of the Master's parting from his disciples is very simple. Mark does not give it. The ancient manuscripts generally omit the passage "was carried up into heaven." He simply parted from them. He went elsewhere on the mission of the Great Lodge.

June 30. Review.

Looking unto Jesus the author and finisher of our faith. Heb. xii: 2. This Golden Text, severed from its context, is apt to give an impression which the passage does not convey. The teaching of salvation irrespective of self-effort is not here justified. We have to run the race set before us by the Captain or chief leader of our faith, and faith is only that which impels us to effort. We "look away" to Him, the perfect man, whose leadership constitutes Him the perfecter or finisher of our faith. But the race must be undertaken; to faith add strength, to strength science (gnosis); to that self-control; to that endurance; to that piety; to that love of brotherhood; to that Love itself. Then comes the epignosis, the super-science, the over-knowledge of the Christ. II Peter i: 5-8.

July 7. Exodus xx: 1-17.

The Decalogue is often spoken of as the very foundation and primary revelation of all morality and ethical practice. A moment's consideration will convince one that it can only be regarded as the codification of principles, already recognized elsewhere, for the benefit of the Jewish nation whose low state of development

required the somewhat crude statement of moral requirements thus brought to their attention. People recognized these laws before Sinai. The Egyptians had penalties for theft as Genesis xlii indicates. Joseph was not guided by a table of stone in his dealings with Potiphar's wife. Murder and false witness were already condemned. The code of the Egyptians thousands of years before this was full and elevating; also that of various eastern religions in India, Persia, etc. If we accept the history of the Israelites as an allegory of the soul's pilgrimage we see the accuracy of the idea which conceives of the soul's recognition of the moral law when it first attempts to escape from the Land of Egypt, the plane of darkness and materiality. The division into four divine and six human commands is abandoned by the Roman church for the more mystical division of three and seven. The trinity or triad of the higher planes is thus placed in contrast with the seven of the manifested cosmos.

July 14. Exodus xxxi: 1-8. 30-35.

The calf which Aaron set up was undoubtedly the image of Taurus, the Assyrian bull, the Egyptian Osiris symbol which the Hebrews were familiar with, the ox of the Evangelist. The desire for visible representation of the unknown is the most striking feature of all exoteric religion, and, accepting the narrative literally, the Lord Jehovah makes the concession to this feeling of commanding the erection of a similar image, Numbers xxi, the worship of which was continued down to the days of Hezekiah, II Kings xviii: 4. Moses' desire to be a vicarious substitute for the people is notable, but no such sacrifice was permitted, and he himself bore the penalty of his own act afterward as though in illustration of the principle.

FOR THE OCCULTISTS.

The best advice I ever found was: 1st, Use your predominant gifts to the best advantage. 2nd. Do not impede your fellow in so using his. 3rd. Follow the methods of Nature: find a current or a nucleus, and work in it, no matter whether it seems perfect to you or not. Leave results to the Law. But if no nucleus is found, become yourself a centre. The Divine will enter and work through you. — "Tea-table Talk," *The Path*.

DR. GOLDWIN SMITH ON SUNDAY OBSERVANCE.

SEVERAL members of the Golf Club are reported as having been brought up before the Magistrate for breaking the law respecting the observance of the Lord's day by playing golf on Sunday. Had they been taking a dull walk, riding on horseback, or driving in a carriage, without any religious thoughts in their minds; talking and smoking, perhaps talking scandal, in their club; reading French novels, or writing letters on worldly subjects, they would not have been offending against the law. The only thing apparently which the law condemns is a game; the only thing which it secures is gloom. Even the children must not play on Sunday, and they are apt accordingly to dread the day. This Sunday question is of the highest importance, and we ought to be able to discuss it without acrimony or imputations of wrong motives to either side. For my part I must heartily acknowledge the good intentions of those who desire to uphold the present system, and the correctness of their practical conclusions supposing their premises to be sound. If there is a divine command forbidding amusements, in themselves harmless, to be enjoyed on a Sunday we shall admit that we ought to obey it! If there is not a divine command, we are all free, and, if we are free, we should respect each other's freedom. It is a mistake, I venture to submit, to assume that a plea for a free Sunday is merely a plea for license. It is a plea for mental and moral health. An ordinary man cannot do without a certain amount of pleasure. The character of an ordinary man to whom pleasure was denied would soon become melancholy, morose, and liable to moral aberration. The only question is whether the pleasure shall be healthy, as that of golf or any other out-of-door game is, or unhealthy as are some of those modes of killing time to which a strict Sunday law condemns ordinary men. Hardly anybody, it may be presumed, now maintains that we are divinely commanded to keep the Jewish Sabbath. Nobody except a Jew does in fact keep or pretend to keep it. The reasons given for the institution of the Fourth Commandment show plainly that it was intended for a primitive people. We are under no more obligation to keep the Jewish Sabbath than we are to keep

the Feast of Tabernacles or the Feast of Trumpets. On the words of St. Paul in Colossians ii: 16, Dean Alford, than whom there is no better or more orthodox authority, says that, "If the ordinance of the Sabbath, in any form, had been of lasting obligation on the Christian Church, it would have been quite impossible for the apostle to have spoken thus." The absences of other reference to the Sabbath has been noted as evidence of its disuse. If the Dean's remark is true and the Sabbath is no longer obligatory, why should we allow its shadow, any more than that of any other institution, to darken our life! Our ascetic Sunday is of Puritan origin, and the Puritan's was an Old Testament religion. He was, besides, animated by a desire of opposing what he thought a Scriptural ordinance to the unscriptural festivals and fasts of the Roman calendar. Bishop Morton, one of the best representatives of Christianity in the reign of James I., and a decided Protestant, the question being referred to him by the king, decided that nothing must be allowed which would disturb the congregation during the hours of church service; but that, on the other hand, it must be left to every one's conscience to decide whether he would or would not take part in the customary amusements, which included archery and dancing on the green, when the service was over. Of course, the good prelate would not have constrained or advised any persons to take part in the amusements whose spiritual nature called them to higher things. It seems to me that this is the compromise to which — and let us hope, without breach of social peace or Christian charity — we shall come. Some parishes in England, I believe, have come to it already. Proposals of a compromise unfortunately seldom are welcome, and with relation to the car question, they were at once thrust aside; but the result in that case will probably be that the opponents of Sunday cars will have reason to regret their determination to stand or fall by inexorable prohibition. It is needless and might not be becoming on my part, to warn the clergy against overbending the bow, and connecting Christianity in its hour of trial with a restraint on innocent enjoyment, and with a gloom, of which there is no appearance in the Gospel. — *Toronto Evening Telegram*, 30th May.

RAYS.

I know that without me, God cannot live a moment; should I cease to exist He also must give up the ghost.—Anslem von Breslau.

* *

All men should begin by making themselves beautiful and divine, in order that they may obtain the sight of the beautiful and of divinity.—Plotinus.

* *

Seek Him that maketh the Seven Stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth. The Lord is His name. Amos v: 8.

* *

This is confusion, this the right insanity, when the soul no longer knows its own, nor where its allegiance, its religion, are due.—R. W. Emerson.

* *

I tell you the heart, the soul, and the bowels of compassion are of more consequence than intellectuality. The latter will take us all sure to hell if we let it govern only.—W. Q. Judge.

* *

Thou, then, who wouldst be initiated, art thou wise as Faust? Art thou impassable as Job! No? But thou canst be so if thou wilt. Hast thou conquered the whirlwinds of wandering thoughts? Art thou free from indecision and caprices? Dost thou accept pleasure only when thou wilt it, and dost thou will it only when thou oughtest? No? It is not always the case? Well, it can be so if thou wilt it.—Eliphas Levi.

* *

By our intelligence we see many things of the principle which is higher than intelligence. But these things are divined much better by an absence of thought than by thought. It is the same with this idea as with that of sleep, of which we speak up to a certain point in our waking state, but the knowledge and perception of which we can gain only by sleeping. Like is known only by like, and the condition of all knowledge is that the subject should become like the object.—Porphyry.

SOLOVYOFF'S ACCOUNT OF THE MASTER.

On the way to the hotel we could talk of nothing but the wonderful portrait of the "Master," and in the darkness he seemed to stand before me. I tried to shut my eyes, but I still saw him in every detail. When I reached my room I locked the door, undressed and went to sleep.

Suddenly I woke up, or, what is more probable, I dreamt. I imagined that I was awoke by a warm breath. I found myself in the same room, and before me in the half darkness there stood a tall, human figure in white. I *felt* a voice, without knowing how or in what language, bidding me light the candle. I was not in the least alarmed and was not surprised. I lighted the candle, and it appeared to me that it was two o'clock by my watch. There was a living man before me, and this man was clearly none other than the original of the wonderful portrait, an *exact repetition* of it. He placed himself on a chair beside me, and told me in "an unknown but intelligible language" various matters of interest to myself. Among other things he told me that in order to see him in his astral body I had had to go through much preparation, and that the last lesson had been given me that morning when I saw with closed eyes the landscapes through which I was to pass on the way to Elberfeld; and that I possessed a great and growing magnetic force. I asked how was I to employ it, but he vanished in silence. I thought that I sprang after him, but the door was closed. The idea came upon me that it was an hallucination and that I was going out of my mind. But there was Mahatma M—— back again in his place, without movement, with his gaze fixed upon me, the same, exactly the same as he was imprinted on my brain. He began to shake his head, smiled, and said, still in the voiceless, imaginary language of dreams: "Be assured that I am not an hallucination and that your reason is not deserting you. Madame Blavatsky will show you tomorrow in the presence of all that my visit was real." He vanished. I looked at my watch and saw that it was about three o'clock. I put out the candle and went to sleep at once.—"*A Modern Priestess of Isis*," pp. 79-80.

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ALBERT E. S. SMYTHE, Editor.

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To whom all communications are to be addressed, at the Medical Council Building, Toronto.

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EDITORIAL NOTES.

PRESSURE on our space again postpones review of "Iessat Nassar."

**

THE annual convention of the Theosophical Society in Europe will be held on 4th and 5th July next.

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WE print an edition of THE LAMP on better paper for our subscribers than that which we distribute gratis. Send us 25c. if you want to see the difference.

**

THE public east of Yonge street need not walk so far on Sundays now to attend a Theosophical meeting. Note the address, and the hours, 10.45 a.m., and 7 p.m.

**

A CLASS for the study of elementary theosophy meets on Tuesday evenings at 8 o'clock at 136 Carlaw Ave. Residents over the Don who are interested in theosophy are cordially invited.

**

THE new Beaver Branch intends to emulate the industry of that symbolical rodent. But we desire it to be distinctly

understood that remarks on the gnawtiness of their proceedings will not be entertained. Charges of that kind must be suppressed once and for all.

**

THE Pan-American congress has been turned into a tin-pan affair of sounding brass and clanging cymbal by the action of some Toronto bigots who feel that they could not submit their faith, their hope or their charity to the strain of a Buddhist philosopher's reasoning.

**

THE Women's National Council have not been able to agree on the method of prayer. Might we suggest the adoption of Jesus' advice given in Matt. 6: 5-15: When ye pray ye shall not be as the hypocrites, who love to stand and pray in church and at street-corners, that they may be seen of men. You, when ye pray, enter into the inner chamber and shut the door and pray to your hidden Father.

**

WE feel sure, as remarked last month, that the *Herald of Truth* does not know very much about theosophy. THE LAMP does not mean Christianity only by religion, but includes therein all efforts and systems that tend to unite men together and raise them towards the Supreme. Brother Otto seems to think that an attempt to save all men is dangerous, but this is simply a matter of opinion. "He hath shewed thee, O man, what is good; and what doth the Lord (Jehovah) require of thee, but to do justly and to love mercy, and to walk humbly with thy God (Elohim)?"

**

THE *Herald of Truth* in an article which is not offensive because it is honestly meant, denounces theosophy as "blind folly," "horrid system," "abominable trash," "monstrous form of heathenism," "horrid perversion of God's blessed truth," "manifest work of Satan," "vile, blasphemous trash," etc. A gem of humor is embedded in this *debris* which deserves to be rescued from oblivion. It is in the form of one of the finest Irish bulls we have met with. Speaking of some Buddhist community said to exist in California, Mr. Otto declares that "they carry on their rites of darkness with unblushing publicity." Irish papers please copy.

THE VOICE OF THE SILENCE.

The mystics alone are possessors of certainty. How do they know these things? Let Jacob Boehme answer. He was often taunted with these remarks: "You always talk about God's nature. What do you know about it anyway? Have you searched the depths of the Divine?" To this he once replied: "You are right. I have not seen the Ground of the Deity; but the Spirit in me, which is the Spirit of God, has seen it and searched it. Hence I know." All the mystics give substantially the same answer. What Boehme calls the Spirit, Plutarch calls the Interior Guide, Pythagoras the Great Light, the Jews the Word, the Gnostics the True Light, and Fox the Inward Voice.—*Prof. C. H. A. Bjerregaard in Metaphysical Magazine for May.*

CHRIST'S ATTITUDE TOWARDS SOCIAL REFORM.

Was Jesus a social reformer? Was the renovation of society the special object of His mission? Did He come to regenerate the individual or to rectify the community? These questions will open the gateway into the field before us. It is a wonderful vision we see when we look across the ocean and back through the centuries to the country and the times of our Lord. There lies little Palestine, rugged with mountains, rich with orchard and vineyard, her soil fertile with the blood of countless battles against heathen invaders, her people ennobled by a history which no other nation could even approach, but now a province prostrate at the feet of pagan Rome, her people corrupt, her temper soured, her religion degraded, her character haughty, provincial, intolerant, hypocritical, her burdens fierce, her masses a slumbering volcano, ready to burst into flame at the first word of revolt. In the midst of these disorders stands a central figure of light, calm, collected, busy with his own mysterious project. He recognizes the wrongs, the confusions, the oppressions, the perversions of character and justice and truth all around him. But he does not appear to be alarmed. He is not in a hurry. He starts no crusade against Rome. He breaks no lance with Herod, nor with the

priesthood, nor with the laws, nor with existing institutions, nor with social customs. It is not along these lines that He appears to be working.—*Prof. John H. Sewall, D. D., in Bibliotheca Sacra.*

MONTH TO COME.

Wednesday, June 19, 8 p.m., "Magic White and Black," pp. 1-16. Prefaces.

Friday, June 21, 8 p.m., "What Occurs After Death." Mr. Port.

Sunday, June 23, 10.45 a.m., Secret Doctrine.

Sunday, June 23, 7 p.m., "Ye Must be Born Again—Why?" Mr. Port.

Sunday, June 23, 8 p.m., Epistle of Jude.

Wednesday, June 26, 8 p.m., "Magic," etc., pp. 19-24.

Friday, June 28, 8 p.m., "Reincarnation." Mr. Beckett.

Sunday, June 30, 10.45 a.m., Secret Doctrine.

Sunday, June 30, 7 p.m., "Selfishness." Mr. Broun.

Sunday, June 30, 8 p.m., Hebrews i and ii

Wednesday, July 3, 8 p.m., "Magic," etc., pp. 24-31.

Friday, July 5, 8 p.m., "Theosophy for Children." Mr. Smythe.

Sunday, July 7, 10.45 a.m., Secret Doctrine.

Sunday, July 7, 7 p.m., "Some Heathen Beliefs." Mr. Smythe.

Sunday, July 7, 8 p.m., Hebrews iii and iv: 1-13.

Wednesday, July 10, 8 p.m., "Magic," etc., pp. 31-40.

Friday, July 12, 8 p.m., "Eternal Life." Mr. Port.

Sunday, July 14, 10.45 a.m., Secret Doctrine.

Sunday, July 14, 7 p.m., "Some Mystics." Mr. Beckett.

Sunday, July 14, 8 p.m., Hebrews iv: 14-16, v and vi.

These meetings will be held in the Hall of the Beaver Branch of the Theosophical Society, Room 18, Forum Building, corner Yonge and Gerrard Streets. The public are cordially invited to attend on Fridays and Sundays.

OTHER MEN'S BIBLES.

Blessed are the pure in heart for they shall see God.—*MATT. v: 8.*

Thou wilt keep him in perfect peace whose imagination is stayed on thee.—*ISAIAH xxvii: 3.*

I.—1. Tao the Master said: The Great Tao (the Law, the Way, the Path, the Word, Truth, or Being in the Absolute sense; pronounced like *tau* in German, and apparently related to the ancient tau, or cross) has no bodily form, but It produced and nourishes heaven and earth. The Great Tao has no passions, but It causes the sun and moon to revolve as they do.

The Great Tao has no name, but I make an effort, and I call It the Tao.

2. Now the Tao [shows itself in two forms]; the Pure and the Turbid, and has [the two conditions of] Motion and Rest. Heaven is pure and earth is turbid; heaven moves and earth is at rest. The masculine is pure and the feminine is turbid; the masculine moves and the feminine is still. The radical [Purity] descended, and the [turbid] issue flowed abroad; and thus all things were produced.

The pure is the source of the turbid, and motion is the foundation of rest.

If man could always be pure and still, heaven and earth would revert [to non-existence].

3. Now the spirit of man loves Purity, but his mind disturbs it. The mind of the man loves stillness, but his desires draw it away. If he could always send his desires away, his mind would of itself become still. Let his mind become clean, and his spirit will of itself become pure.

As a matter of course the six desires (those which have their inlets in the eyes, ears, nostrils, the tongue, the sense of touch, known in Chinese as "the body," and the imagination, known as "the idea, or thought") will not arise, and their poisons (greed, anger, and stupidity) will be taken away and disappear.

4. The reason why men are not able to attain to this, is because their minds have not been cleansed, and their desires have not been sent away.

If one is able to send the desires away, when he then looks in at his mind, it is no longer his; when he looks at his body, it is no longer his; and when he looks further off at external things, they are

things which he has nothing to do with.

When he understands these three things, there will appear to him only vacancy.

The idea of vacuous space having vanished, that of nothingness itself also disappears; and when the idea of nothingness has disappeared, there ensues serenely the condition of constant stillness.

5. In that condition of rest independently of any place, how can any desire arise? And when no desire any longer arises, there is the True stillness and rest.

That True [stillness] becomes [a] constant quality, and responds to external things [without error]; yea, that True and Constant quality holds possession of the nature.

In such constant response and constant stillness there is the constant Purity and Rest.

He who has this absolute Purity enters gradually into the [inspiration of the] True Tao. And having entered thereinto, he is styled Possessor of the Tao.

Although he is styled Possessor of the Tao, in reality he does not think that he has become possessed of anything. It is as accomplishing the transformation of all living things, that he is styled Possessor of the Tao.

He who is able to understand this may transmit to others the Sacred Tao.

From the *Chhing Chang Ching*, or the *Classic of Purity*, ascribed to Lao-tze, about B.C. 600, and translated by James Legge in vol. xl, "*Sacred Books of the East*."

Flower in the crannied wall
I pluck you out of the crannies—
Hold you here, root and all, in my hand,
Little flower; but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.
—*Tennyson.*

Oh, the little birds sang east, and the little birds sang west.—

Toll slowly.

And I said in underbreath, all our life is mixed with death,
And who knoweth which is best?

Oh, the little birds sang east, and the little birds sang west.—

Toll slowly.

And I smiled to think God's greatness flowed around our incompleteness,—
Round our restlessness, His rest.

—*Mrs. E. B. Browning.*

"*Rhyme of the Duchess May.*"

NOTES ON THE MAGAZINES.

Lucifer has dropped the "Clash of Opinion" as a caption, but continues on the personal issue somewhat strongly. "Unless America saves us from the necessity of demanding his expulsion, by seceding from the parent Society, Europe must endorse the demand." Which seems to mean Europe and Asia would refuse to act with the General Secretary of America's choice. It might have been well to await this refusal, but for the fact that the delay would have seriously injured theosophic work. If all these big people were dead the work would go on all the same. Can we not get over personalities before we die? Mr. Mead's "Plotinus" is very much more instructive than in the former part. "Two Houses" narrates a strikingly dramatic development. Perhaps the most interesting matter in the magazine are the notes by Mrs. Besant on Solovioff's book on H.P.B. We are all one there, sure enough, and although Mrs. Besant feels sad for those who she says have "cut themselves off," we are few of us good enough episcopalians to take that view of it. Branches are all autonomous and can do as they please, as may also the Fellows, and THE LAMP is acquainted with a number of F.T.S. who have not yet been able to discover a split, save where there is a lack of devotion to theosophic aspiration and effort. I candidly believe that the London Headquarters, Mrs. Besant included, ought to get a holiday and go off to Limerick, say, and drink buttermilk, or to the Scotch Highlands, where oatmeal is the prevailing tonic—any place where the situation might be contemplated from a quieter base, and where the healthy breezes would blow away some of the cobwebs and restore a little of the humour which would be the oil of gladness to some of these creaking and squeaking authorities. I am disposed to believe that Mrs. Besant doesn't see the joke of "the man in the street" yet, which shows how far she has roved from Erin.

Notes and Queries states the derivation of the name California from the romance of "Amadis de Gaul." Louis Claude Martin, the "Unknown Philosopher," or Saint Martin, was born at Amboise, in France, 18th January, 1743. He was the

author of a system of semi-masonic mystic degrees known as the Rectified Rite. His book, *Man; His True Nature and Ministry*, was translated by Dr. Penny in 1864. He considered Jacob Boehme "as the greatest light that has appeared on earth since Him who is the Light Himself." Boehme's voluminous writings are comprised in 1. *The Three-fold Life of Man*; 2. *The Answers to Forty Questions Concerning the Soul*; 3. *The Treatise of the Incarnation in Three Parts*; 4. *The Clavis, or an Explanation of the Principal Points and His Expressions of His Writings*.

Atma's Messenger has a good stiff back anyway. The editor doesn't think *The Messenger* would be sufficient title for his paper. The abounding horse-sense displayed throughout his pages, however, incline one to pardon the "flap-doodle" of the name. Brother Fullerton gazes somewhat appealingly into futurity in the frontispiece. About a score of fraternal organizations, from the Governor's Foot Guard down to the Plumber's Union, are liberally dealt with. The editorial on the action of the Boston Convention, calling for united action in the face of petty differences, embodies ideas THE LAMP has strongly at heart. Page 31 also gives a very reasonable presentation of the facts as to the voluntary choice of their leaders at all times made by theosophists. The editor has discovered an "unpardonable sin" in our May issue. This comes of mixing up occult matters with the ordinary affairs of life. The man in the street would know better.

May *Path* has a fine article by Mr. Alex. Fullerton, though there is apparent a tendency to dogmatize on the subject of Masters. The line is very fine between personal belief and Society tenet. Four new instances of "Testimony as to Mahatmas" are given. "A Student's Notes and Guesses" is the most important article.

June *Path* begins a fine article on Reincarnation by Dr. Anderson, less technical than is usual from that gentleman's pen. Miss Hillard's "Principle of Duality" is very valuable as good counsel and wise thought. "J. N." gives a picture from Druid-dom. The other contributions are largely for the time present. Dr. Buck and Dr. Hartmann

inculcate the same lesson of self-knowledge and discrimination. Dr. Keightley performs a surgical operation of a painful nature with professional skill. Col. Olcott's repudiation of H.P.B. is noticed by the editor.

The Metaphysical Magazine sends its May issue with a good article on "Tao," by Prof. Bjerregaard. Other good names appear in the table of contents, but the contents themselves savour of glittering generalities, which are perhaps proper in a Metaphysical magazine. Mr. W. J. Colville has some good ideas on the evil of our negative morality. He would make the Decalogue read positively: "Thou shalt be honest; Thou shalt be pure; Thou shalt be careful of life; Thou shalt do good." Mr. Fullerton also contributes to the *Metaphysical*.

We have also received *Boston Ideas*, with weekly contributions from Richard Henry Savage; *Maha Bodhi Journal*; *Astrologer's Magazine*; *Natural Food*; *Theosophic Gleaner* (Bombay); *Niagara Falls Review*; *Meaford Mirror*; *Secular Thought*, with a translation of Cicero's interesting debate between the Stoics and Epicureans, which is of course entirely exoteric and of the physical plane, physical; *Prognostic Stargazer*; *Bookman*; *Canada Farmer's Sun*; *New England Notes*; *The Editor*; *Booknotes*; and *Freedom*.

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THE JUDGE OF ALL THE EARTH.

In discussing the question of what is the final court of appeal in human action, we often confuse two things, the Law and the Court which administers the Law. These are entirely distinct. The Law, which is the Law of Justice, is true, perfectly working, harmonious, never varying. If we use the illustration of a piece of machinery, it works true, just, perfect, right. If, under all circumstances, it does not vary, no matter what may come in its way, to the extent of its power its motions are unvarying and regular. Thus also is the Law of Justice. The Court which administers the Law is the man's knowledge of that Law of Justice. As in the Court of Law, if the judges are wise, there is a wise application of the Law to the facts. So in the individual, so far as he has knowledge of the Law of Justice, the Law of harmonious, perfectly working, adjustment of the whole machinery of humanity, just to that extent will he be able to decide upon each act. Each man's wisdom must be his only final Court of Appeal.

This Court is in its very nature progressive. The Law is unvarying, but the knowledge of it and the power to apply it to circumstances as they arise, depend upon the development of the mind.

There is no absolute certainty that the judgment will be correct in any case.

If one can assume that frame of mind which is not concerned with results, then one element which would tend towards incorrect conclusions is absent. The quality of disinterestedness is as essential to just administration as it is in Courts of Justice. If we can realize that events are important only for the purpose of developing character, are useful just so far as they serve that purpose, the difficulty of assuming a judicial position will be somewhat overcome.

F. E. TITUS.

"Poems Grave and Gay," Lyrics, Sonnets, etc., and The Peanut Ballads, by Albert E. S. Smythe, 184 pp., cloth, with portrait, post free, \$1. from The LAMP Office, and at all Booksellers.

"Very pretty melodies."—*Publishers' Circular, London*.

"Sonnets, some of which are of exceptional strength."—*Chicago Dial*.

"Rare insight, high thought, pure taste."—*Dominion Illustrated*.

"Characterised by an airy elastic humour."—*Toronto Saturday Night*.

**THE MYSTERY OF THE MOON;
Or the Laws and Logic of the Lunatics.**

BY O. G. WHITTAKER.

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(Continued from page 159.)

The pictures took in but a small part of the moon's atmosphere, somewhat distorted by perspective, but showing cloud-masses of great height and density without so much blackness as might be expected, but rather of a pearl grey tint that made a fine background for what proved to be great rows or columns of figures and pictures. The figures were all adaptations of the square and circle, interspersed with drawings of familiar objects, and, as the figures remained stationary, while the clouds on which they showed were in continual motion, the artist concluded that there were some people up there who were advertising on the clouds. Having passed a resolution to that effect, he proceeded to try to make his resolution come out right by proving his case through a study of the figures.

The readings of the distance gauge on his instrument, which, by a special contrivance, was camera, telescope, and microscope combined, showed that the clouds on the off-side of the moon were 3,000 miles further away than the face, or about 1,000 miles high as viewed. This would, of course, make the pictures go a long way, or, in other words, give many people the benefit of the views. He began a study of the characters, taking many plates and enlarging these so as to get all details. Being something of a scholar in foreign languages, besides being as well up in the mother tongue as a body could expect in these days when home products are not even decently protected, he was not long in making a fair estimate of the meaning of many of the characters. In this he was greatly aided by some figure-pictures, the first one to be solved by him being rich in clues that aided in the solving of others, eventually enabling him to learn the language of the lunatics with little labour. It contained, beginning in the upper left-hand side, a piper, pipes, kilt, sporran, bonnet, etc., all complete. Then a character that stands in the Aryan for the possessive case; then an unmistakable box of pills with a pair of hands attached; then a dynamo

in the hands; lastly a number of people to whom the dynamo was being presented. As the dynamo was evidently the emblem of power—he was much puzzled till finally the solution came upon him in a flash; “Piper’s pills give people power—!” That must be the rendering! He was so overjoyed as the connection seized him that he danced a hornpipe in his own hall that shook the chandeliers, and elicited the remark from his spouse that he was “surely not getting that way again.”

Another of the lunar picture stories not only illustrates the difficulties that were encountered and successfully combatted by the scientist, but also exposes the moral obliquity of a part, at least, of the lunatic population, and the almost Christian forbearance of the social structure that could tolerate the offence.

It was composed first of the hide of some animal, preceded by characters, that, following the Aryan language, would stand for, “If your;” then the picture of a coarse rasp, then a tree with small drooping branches of the willow family; then two streams, and last the figure of a slender, close-buttoned, thread-bare clergyman of the Episcopal type. After much thought he rendered it as follows, and later solutions of other characters proved him right: “If your skin is rough Willow’s Waters will cure it!” That a clergyman could be made an accessory before the fact, to such a vile pun, indicates a want of moral tone and covert contempt for the cloth that all pious people should deeply deplore.

He was in time able to read with tolerable ease. His researches covered an area of about 1,500 miles square of the lunar sky, or about $2\frac{1}{4}$ million square miles, necessitating an incalculable number of photographic enlargements, much of which photoscript has not yet been completed, but lies ready for development as opportunity is afforded. He calculates that to enlarge the whole series of plates, so that they might be read with the naked eye, would take 700 years of uninterrupted work, without counting the labour of storing, and the material for the plates themselves, which would require the erection of a large number of glass and other factories. He does not expect to live long enough to finish the work so nobly begun, and only regrets that the

rest of the population has not saved up enough wealth in the bank, as he has himself, to enable them all to live without work, and join him in so delightful an occupation. Enough, however, has been deciphered to make us tolerably familiar with the laws, logic, philosophy, and religious and other customs of the Lunatics.

On account of the atmosphere of Luna being all on one side, and the water also, the atmosphere is of great density. It is usually what we would call "heavy," and makes long continued speaking a somewhat difficult matter. So much does this condition affect people that the average clergyman cannot speak for more than about fifteen minutes of our time, or a little more than one minute of lunar time, without taking a rest, while the leading soprano sings a "piece" with an Italian title; that is, the lady sings it with her voice, while she holds the Italian title, which belongs to the piece, in her hand, though sometimes the Italian finish gets off the title and affects her voice. [I have just learned that these musical names are not really Italian but correspond to Italian in Lunacy, and in this is followed the usual traditions of cultivated people. O. G. W.] The people say they enjoy a heavy atmosphere very much.

Not least striking among the interesting information obtained is that in relation to the literature of the lunatics, and its display on the dome of their sky. The origin of this practice is shrouded in mystery, but is supposed to have been the result of an accidental exposure to the light of the sun for a whole lunar day of some large bottles bearing inscriptions on the outside and containing some very clear liquid. Tradition says that the light became stored in combination with certain chemicals and on the return of night the rays were again released, and passing through the bottles, were projected skyward with such surprising results that lenses on a scale we know nothing of have become as common with the Lunatics as printing presses are with us. The art of storing the sun's rays being also perfected, a newspaper man (I use the earthly term) sets up his whole paper and, with mirrors and a patent condenser, shunts the whole affair through gigantic lenses and in a few seconds the complete edition is before the eyes of the subscribers. Do they

have subscribers? Of course they do; though everybody may read the stuff, those that lean to another way of thinking won't, while those who follow the editor pay gladly. Besides, each paper has a key to some of the stories and social scandals that help to make life endurable which is given to subscribers only. A law exists making it a misdemeanor for any editor to publish or cause to be published any leading article of a political nature without also publishing a key to it. The scheme is said to work well and save readers a lot of trouble. An editor is not troubled with "Reader," "Publico," "Fair Play," "Radical," "Justice," "Anti-humbug," or any of these fellows to any great extent, writing for a paper being treated there as we treat a problem in bricklaying; it is left to those who make a business of it. The oldest inhabitant can only recall one instance of an amateur having sent a letter for publication after a bill had passed the legislature requiring publishers to publish without correction or alteration, any accepted MS. sent them. So scarce are these literary effusions now that any editor will gladly pay for outside amateur work, and pay a large price, too.

In the *Daily Dodger* recently, the Lunatic literary lights were treated to a lamentation over the good old days that were once so full of amateur open letters, and the clouds were covered with a reprint of the last genuine one that appeared. A fair rendering is appended:

coRRupshun & waist

to the editor Of The
"Know party purest"

Dear sr i Take the Liberte off cending
you thease fue lines too lett you and mie
Felo intelegant Electers no how far Sum
peeple is from noing how to conduc
Afares for the good off probone a publi-
can i refer too the weigh the Schkool
bored is goin On wen the voat was goin
too be tuk i culd haff ben Elected miself
if i had stuped too the scheams thay did
trusty tomsen sed if i wude voat for him
and knott run miself he wude use His
Influens too gett the bored too bie mie
Lott for a cite for a knew Schkool Hous
i was too giff him fife Pr Sent Comishen
he gafe me his Sakrid. wurd off Oner He
wude sea me throe wel god Nose how
i wurkt too put him Inn soe that our
waured culd haff a Fit and proppr Repre-

sentiff on the Schkool bored wel tomsen got Inn and went back on his Sakrid wurd off Oner thay bawt Smileys Lott wich isnt as gude as mine bie a \$1000 dolers and he gott twente 1000 for ltt soe that thay must a ben sum crukit wurk dun with the Public funs an i wuld like too ask mR tomsen how mutch off that 20 thousen went intu smileys pokit wile i wuld haff took ceventen \$1000 Dolers for mine an iff the schkool was toe Burn down or the Popelation dye mie Lott wuld cell for moar than smileys ass it Is Moar Fitt for markit gardians than His god Nose wat this sity is cummin too wen the Publik morils is CoRRuptid with sutch waist off the Hard erved \$Dolers off the sitisins beesides loarin Hour edukashenel standrd bie putin in men ass hasent no Fittnes but grate gread off gane i Doant no ass tomsen Nose ass mutch ass Hea sase he Dose about Schkool maters tomsen Hea sase Hea Nose how thay tetch comik sexions in the kind off garden schkools but i Doant no ass tomsen Nose a comik sexion from another schkool sexion thankin you for yure kind Attenshen

Ewers truley

rait PARE

(To be continued.)

THE LOCAL BRANCHES.

A number of the local members have decided to form a new Society to be known as the Beaver Branch of the Theosophical Society, and have opened a hall at Room 18, Forum Building, thus entering upon a fresh field of work east of Yonge street.

The work at 365 Spadina ave. will be carried on under the following staff of officers: President, Mr. A. G. Horwood; Vice-President, Miss F. Harrison; Corresponding Secretary, Mr. F. E. Titus, 365 Spadina ave.; Treasurer, Mr. J. F. Davidson; Librarian, Mr. H. Derrett; Assistant Librarian, Mr. E. W. Hermon. Meetings will be held on Friday and Sunday evenings, and on Sunday evening, 23rd inst., Mr. Watson will give an address on "Thy Will Be Done."

The Beaver Branch of the T. S., under the officers elected in February last, will conduct meetings at the new hall on the usual lines according to the programme printed elsewhere.

PERSONAL NOTES.

* Dr. Stowe Gullen has returned to Toronto after a seven months' tour in Europe.

* Mr. G. R. S. Mead, General Secretary for Europe, has made a tour of Europe, visiting the Societies in Paris, Madrid, Barcelona, Marseilles, Toulon, Nice, and Rome.

* Dr. Allen Griffiths, the Pacific Coast Lecturer, is making a specialty of prison work, giving lectures to the prisoners where permitted. While in Boston he gave a lecture to the inmates of the Charlestown State Prison.

* Mrs. Maritta Gerner is doing much for Theosophy in Lincoln, Nebraska. The local press speaks favourably of the Women's Theosophical Club which she presides over, which is engaged in lending books and pamphlets and in courses of study.

* General Booth states that the Salvation Army does not consider the Sacraments are essentials of Salvation, holding that through the Lord Jesus Christ, Faith, Hope and Charity, with or without any formulæ or ceremonies, will carry a man into heaven.

* Mr. Charles Johnston, in the *Calcutta Review*, opposes Home Rule for India in the interest of the humbler population voiceless in Councils or Congress. The Brahmanical class, becoming more at home in the English language and political methods, are forming, under the system of bureaucracy, a veil which hides the lowly millions from any advantages the West might bestow.

* The Hon. Lionel Tollemache says that on one occasion the late Master of Balliol, Dr. Jowett, said to him: "A friend of mine, of great practical ability, told me that he has laid down for himself three rules of conduct. *Never retract. Never explain. Get it done and let them howl.*"

* Mr. W. E. Gladstone, M.P., addressing a workingman's debating club, writes: "Spiritism and Theosophy, as I understand the matter, deal with the facts and phenomena of the other world as much as the Christian creeds. Every Christian in the club, were Theosophy discussed, would properly claim to apply to it, so far as requisite, the laws of Christian belief. Its introduction must, I think, be the precursor, both of strife and of conflict."

THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in 1875. Its main object is the formation of a nucleus of Universal Brotherhood, without any distinctions whatever. Its subsidiary objects are the study of ancient and modern religions, philosophies, and sciences, and the demonstration of the importance of that study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

The only essential requisite to become a member of the society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practise it consistently."

Every member has the right to believe or disbelieve in any religious system or philosophy, and declare such belief or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance for the opinions of others which he expects from them.

Attendance at the following meetings of the BEAVER Branch of the Theosophical Society at Room 18, Forum Building, corner Yonge and Gerrard, is invited:

*

SUNDAY, 9.45 a.m. to 10.45 a.m., "Secret Doctrine" Class.

SUNDAY, 7 p.m., Public Meeting, at which Theosophical Addresses and Readings are given by members, and questions answered.

SUNDAY, 8 p.m., Class for the study of the Sacred Books of the various Religions.

FRIDAY, 8 p.m. to 10 p.m., Public Meeting for the informal discussion of the World's Religions, Philosophies and Sciences. This Meeting is specially intended for those who are unacquainted with Theosophical ideas.

*

A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee, including subscription for first year, is \$1.00. Annual subscription, \$1.00.

Books may be had from the Society's library on application to the librarian.

The programme for the ensuing month will be found on another page.

The down town office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5.

READERS AND SUBSCRIBERS WILL PLEASE NOTE.

We issue 5,000 copies of THE LAMP, and intend to distribute them monthly in one of several districts into which we have divided Toronto.

If you get a LAMP this month it may be some months before you see one again, as we will go over all the other sections before we return to yours.

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